

Anguttara Nikāya

Book of Fours

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3. “catūhi, bhikkhave, dhammehi samannāgato bālo abyatto asappuriso khatam upahatam attānam pariharati, sāvajjo ca hoti sānuvajjo ca viññūnam, bahuñca apuññam pasavati. katamehi catūhi? ananuvicca apariyogāhetvā avaṇṇārahassa vaṇṇam bhāsati, ananuvicca apariyogāhetvā vaṇṇārahassa avaṇṇam bhāsati, ananuvicca apariyogāhetvā appasādanīye thāne pasādam upadamseti, ananuvicca apariyogāhetvā pasādanīye thāne appasādam upadamseti — imehi kho, bhikkhave, catūhi dhammehi samannāgato bālo abyatto asappuriso khatam upahatam attānam pariharati, sāvajjo ca hoti sānuvajjo ca viññūnam, bahuñca apuññam pasavati.

“catūhi, bhikkhave, dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnam, bahuñca puññam pasavati. katamehi catūhi? anuvicca pariyoḡāhetvā avaṇṇārahassa vaṇṇam bhāsati, anuvicca pariyoḡāhetvā vaṇṇārahassa vaṇṇam bhāsati, anuvicca pariyoḡāhetvā appasādanīye thāne appasādam upadamseti, anuvicca pariyoḡāhetvā pasādanīye thāne pasādam upadamseti — imehi kho, bhikkhave, catūhi dhammehi samannāgato paṇḍito viyatto sappuriso akkhataṃ anupahataṃ attānaṃ pariharati, anavajjo ca hoti ananuvajjo ca viññūnam, bahuñca puññam pasavati”ti.

“yo nindiyam pasaṃsati,
taṃ vā nindati yo pasaṃsiyo.
vicināti mukhena so kaḷiṃ,
kalinā tena sukhaṃ na vindati...”

Bhikkhus, endowed with four things a foolish, unlearned, bad man keeps himself wounded, injured, and is blameworthy and subject to criticism by the wise, and he accumulates much demerit. Which four? Without having found out, without having scrutinized, he speaks praise of one who should not be praised; without having found out, without having scrutinized, he speaks dispraise of one who should be praised; without having found out, without having scrutinized, he manifests clarity in an area which should not be clarified; without having found out, without having scrutinized, he manifests no clarity in an area which should be clarified. These, bhikkhu, are the four things endowed with which a foolish, unlearned, bad man keeps himself wounded, injured, and is blameworthy and subject to criticism by the wise, and he accumulates much demerit.

Bhikkhus, endowed with four things a wise, learned, good man keeps himself unwounded, uninjured, and is blameless and not subject to criticism by the wise, and he accumulates much merit. Which four? Having found out, having scrutinized, he speaks praise of one who should be praised; having found out, having scrutinized, he speaks dispraise of one who should not be praised; having found out, having scrutinized, he manifests no clarity in an area which should not be clarified; having found out, having scrutinized, he manifests clarity in an area which should be clarified. These, bhikkhu, are the four things endowed with which a wise, learned, good man keeps himself unwounded, uninjured, and is blameless and not subject to criticism by the wise, and he accumulates much merit.

“Whoever praises the blameworthy,
or criticizes he who should be criticized,
he selects with his mouth a misdeed,
with this misdeed he does not experience happiness...”

<p><i>“carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. taṃ ce bhikkhu adbhivāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, carampi, bhikkhave, bhikkhu evaṃbhūto ‘anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyo’ti vuccati.</i></p>	<p>Bhikkhus, if while walking, a thought-of-sense-desire or a thought-of-ill-will or a thought-of-harming arises for a bhikkhu, and if that bhikkhu tolerates it, does not abandon it, does not remove it, does not get rid of it, does not bring it to non-existence, then, bhikkhus, while walking that bhikkhu is said to have become thus: ‘Not ardent, unafraid of wrong-doing, constantly, continuously lazy, lacking energy’.</p>
<p><i>“ñhitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. taṃ ce bhikkhu adbhivāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, ñhitopi, bhikkhave, bhikkhu evaṃbhūto ‘anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyo’ti vuccati.</i></p>	<p>Bhikkhus, if while standing, a thought-of-sense-desire or a thought-of-ill-will or a thought-of-harming arises for a bhikkhu, and if that bhikkhu tolerates it, does not abandon it, does not remove it, does not get rid of it, does not bring it to non-existence, then, bhikkhus, while standing that bhikkhu is said to have become thus: ‘Not ardent, unafraid of wrong-doing, constantly, continuously lazy, lacking energy’.</p>
<p><i>“nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. taṃ ce bhikkhu adbhivāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, nisinnopi, bhikkhave, bhikkhu evaṃbhūto ‘anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyo’ti vuccati.</i></p>	<p>Bhikkhus, if while sitting down, a thought-of-sense-desire or a thought-of-ill-will or a thought-of-harming arises for a bhikkhu, and if that bhikkhu tolerates it, does not abandon it, does not remove it, does not get rid of it, does not bring it to non-existence, then, bhikkhus, while sitting down that bhikkhu is said to have become thus: ‘Not ardent, unafraid of wrong-doing, constantly, continuously lazy, lacking energy’.</p>
<p><i>“sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. taṃ ce bhikkhu adbhivāseti, nappajahati na vinodeti na byantīkaroti na anabhāvaṃ gameti, sayānopi, bhikkhave, bhikkhu jāgaro evaṃbhūto ‘anātāpī anottāpī satataṃ samitaṃ kusīto hīnavīriyo’ti vuccati.</i></p>	<p>Bhikkhus, if while lying, a thought-of-sense-desire or a thought-of-ill-will or a thought-of-harming arises for a bhikkhu, and if that bhikkhu tolerates it, does not abandon it, does not remove it, does not get rid of it, does not bring it to non-existence, then, bhikkhus, while lying that bhikkhu is said to have become thus: ‘Not ardent, unafraid of wrong-doing, constantly, continuously lazy, lacking energy’.</p>
<p><i>“carato cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. taṃ ce bhikkhu nādbhivāseti, pajahati vinodeti byantīkaroti anabhāvaṃ gameti, carampi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āradhaviṃsiyo pahitatto’ti vuccati.</i></p>	<p>Bhikkhus, if while walking, a thought-of-sense-desire or a thought-of-ill-will or a thought-of-harming arises for a bhikkhu, and if that bhikkhu does not tolerate it, abandons it, removes it, gets rid of it, brings it to non-existence, then, bhikkhus, while walking that bhikkhu is said to have become thus: ‘Ardent, afraid of wrongdoing, constantly, continuously resolved-&-energetic, resolute’.</p>
<p><i>“ñhitassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. taṃ ce bhikkhu nādbhivāseti, pajahati vinodeti byantīkaroti anabhāvaṃ gameti, ñhitopi, bhikkhave, bhikkhu evaṃbhūto ‘ātāpī ottāpī satataṃ samitaṃ āradhaviṃsiyo pahitatto’ti vuccati.</i></p>	<p>Bhikkhus, if while walking, a thought-of-sense-desire or a thought-of-ill-will or a thought-of-harming arises for a bhikkhu, and if that bhikkhu does not tolerate it, abandons it, removes it, gets rid of it, brings it to non-existence, then, bhikkhus, while walking that bhikkhu is said to have become thus: ‘Ardent, afraid of wrongdoing, constantly, continuously resolved-&-energetic, resolute’.</p>
<p><i>“nisinnassa cepi, bhikkhave, bhikkhuno uppajjati kāmavitakko vā byāpādavitakko vā vihiṃsāvitakko vā. taṃ ce bhikkhu nādbhivāseti, pajahati vinodeti</i></p>	<p>Bhikkhus, if while sitting down, a thought-of-sense-desire or a thought-of-ill-will or a thought-of-harming arises for a bhikkhu, and if that bhikkhu</p>

<p><i>byantīkaroti anabhāvaṃ gameti, nisinnopi, bhikkhave, bhikkhu evambhūto 'ātāpī ottāpī satataṃ samitaṃ āradhaviṛiyo pahitatto'ti vuccati.</i></p>	<p>does not tolerate it, abandons it, removes it, gets rid of it, brings it to non-existence, then, bhikkhus, while sitting down that bhikkhu is said to have become thus: 'Ardent, afraid of wrongdoing, constantly, continuously resolved-&-energetic, resolute'.</p>
<p><i>"sayānassa cepi, bhikkhave, bhikkhuno jāgarassa uppajjati kāmavitakko vā byāpādavitaṃ vā vihiṃsāvitakko vā. taṃ ce bhikkhu nādhivāseti, pajahati vinodeti byantīkaroti anabhāvaṃ gameti, sayānopi, bhikkhave, bhikkhu jāgaro evambhūto 'ātāpī ottāpī satataṃ samitaṃ āradhaviṛiyo pahitatto'ti vuccati"ti.</i></p>	<p>Bhikkhus, if while lying, a thought-of-sense-desire or a thought-of-ill-will or a thought-of-harming arises for a bhikkhu, and if that bhikkhu does not tolerate it, abandons it, removes it, gets rid of it, brings it to non-existence, then, bhikkhus, while lying that bhikkhu is said to have become thus: 'Ardent, afraid of wrongdoing, constantly, continuously resolved-&-energetic, resolute'.</p>
<p><i>"caraṃ vā yadi vā tiṭṭhaṃ, nisinno uda vā sayāṃ. yo vitakkaṃ vitakketi, pāpakaṃ gehanissitaṃ.</i></p>	<p>"Whether walking or standing, sitting or lying, whoever thinks an evil thought, connected with the household life,</p>
<p><i>"kummaggappaṭipanno so, mohaneyyesu mucchito. abhabbo tādiso bhikkhu, phutṭhuṃ sambodhimuttamaṃ.</i></p>	<p>He has entered on the wrong path, infatuated in things that infatuate. Such a bhikkhu is incapable of being touched by the highest awakening.</p>
<p><i>"yo ca caraṃ vā tiṭṭhaṃ vā, nisinno uda vā sayāṃ. vitakkaṃ samayitvāna, vitakkūpasame rato. bhabbo so tādiso bhikkhu, phutṭhuṃ sambodhimuttaman"ti.</i></p>	<p>But whoever, when walking or standing or sitting or lying, having met with a thought, delights in the allaying-of-thought, such a bhikkhu is capable of being touched by the highest awakening."</p>

AN 4: 11

<p><i>"cattārimāṇi, bhikkhave, padhānāni. katamāṇi cattāri? saṃvarappadhānaṃ, pahānappadhānaṃ, bhāvanāppadhānaṃ, anurakkhaṇāppadhānaṃ. katamañca, bhikkhave, saṃvarappadhānaṃ? idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. yatvādhikaraṇamenāṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. sotena saddaṃ sutvā... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenāṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. idaṃ vuccati, bhikkhave, saṃvarappadhānaṃ.</i></p>	<p>Bhikkhus, there are these four strivings. Which four? Striving-by-restraining, striving-by-abandoning, striving-by-developing, striving-by-guarding. And which, bhikkhus, is striving-by-restraining? Here, bhikkhus, a bhikkhu, having seen a sight with the eye is not one who grasps the signs, is not one who grasps the attributes. Since, by dwelling with the eye faculty unrestrained, evil unwholesome phenomena of covetousness-&-grief could invade him, he practises for the restraint of it, he guards the eye faculty, he undergoes restraint in the eye faculty. Having heard a sound with the ear... having smelled a smell with the nose... having tasted a taste with the tongue... having touched a touch with the body... having imagined an image with the mind, he is not one who grasps the signs, is not one who grasps the attributes. Since, by dwelling with the mind faculty unrestrained, evil unwholesome phenomena of covetousness-&-grief could invade him, he practises for the restraint of it, he guards the mind faculty, he undergoes restraint in the mind faculty. This, bhikkhus, is called striving-by-restraining.</p>
<p><i>"katamañca, bhikkhave, pahānappadhānaṃ? idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ</i></p>	<p>And which, bhikkhus, is striving-by-abandoning? Here, bhikkhus, a bhikkhu does not tolerate an arisen thought-of-sense-desire, he abandons it, removes it,</p>

<p><i>gameti; uppannaṃ byāpādavittakkaṃ ... pe ... uppannaṃ vihiṃsāvitakkaṃ ... pe ... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti. idaṃ vuccati, bhikkhave, pahānappadhānaṃ.</i></p> <p><i>“katamañca, bhikkhave, bhāvanāppadhānaṃ? idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. idaṃ vuccati, bhikkhave, bhāvanāppadhānaṃ.</i></p> <p><i>“katamañca, bhikkhave, anurakkhaṇāppadhānaṃ? idha, bhikkhave, bhikkhu uppannaṃ bhaddakaṃ samādhinimittaṃ anurakkhati aṭṭhikasāññaṃ puḷavakasaññaṃ vinīlakasaññaṃ vicchiddakasaññaṃ uddhumātakasaññaṃ. idaṃ vuccati, bhikkhave, anurakkhaṇāppadhānaṃ. imāni kho, bhikkhave, cattāri padhānāni”ti.</i></p> <p><i>“saṃvaro ca pahānañca, bhāvanā anurakkhaṇā. ete padhānā cattāro, desitādiccabandhunā. yehi bhikkhu idhātāpī, khayaṃ dukkhassa pāpuṇe”ti.</i></p>	<p>gets rid of it, brings it to non-existence. He does not tolerate an arisen thought-of-ill-will... He does not tolerate evil unwholesome phenomena whenever they arise, he abandons them, removes them, gets rid of them, brings them to non-existence. This, bhikkhus, is called striving-by-abandoning.</p> <p>And which, bhikkhus, is striving-by-developing? Here, bhikkhus, a bhikkhu develops the awakening-factor of mindfulness, which is dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. He develops the awakening-factor of discrimination of phenomena... He develops the awakening-factor of energy... He develops the awakening-factor of joy... He develops the awakening-factor of tranquillity... He develops the awakening-factor of composure... He develops the awakening-factor of equanimity, which is dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment. This, bhikkhus, is called striving-by-developing.</p> <p>And which, bhikkhus, is striving-by-guarding? Here, bhikkhus, a bhikkhu guards the arisen helpful sign of composure: the perception of bones, the perception of a worm-infested corpse, the perception of a discoloured corpse, the perception of a decaying corpse, the perception of bloated corpse. This, bhikkhus, is called striving-by-guarding. These, bhikkhus, are the four strivings.</p> <p>“Restraining and abandoning, developing and guarding, These are the four strivings, taught by the descendent of the Sun. With these bhikkhu here is ardent, he has reached the destruction of suffering.”</p>
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AN 4: 14

<p>16. <i>“cattārimāni, bhikkhave, sokhum māni. katamāni cattāri? idha, bhikkhave, bhikkhu rūpasokhummena samannāgato hoti paramena; tena ca rūpasokhummena aññaṃ rūpasokhummaṃ uttaritaraṃ vā pañītaraṃ vā na samanupassati; tena ca rūpasokhummena aññaṃ rūpasokhummaṃ uttaritaraṃ vā pañītaraṃ vā na pattheti. vedanāsokhummena samannāgato hoti paramena; tena ca vedanāsokhummena aññaṃ vedanāsokhummaṃ uttaritaraṃ vā pañītaraṃ vā na samanupassati; tena ca vedanāsokhummena aññaṃ vedanāsokhummaṃ uttaritaraṃ vā pañītaraṃ vā na pattheti. saññāsokhummena samannāgato hoti paramena; tena ca saññāsokhummena aññaṃ saññāsokhummaṃ uttaritaraṃ vā pañītaraṃ vā na samanupassati; tena ca saññāsokhummena aññaṃ saññāsokhummaṃ uttaritaraṃ vā pañītaraṃ vā na pattheti. saṅkhārasokhummena samannāgato hoti paramena; tena ca saṅkhārasokhummena aññaṃ saṅkhārasokhummaṃ uttaritaraṃ vā pañītaraṃ vā</i></p>	<p>Bhikkhus, there are these four subtleties. Which four? Here, bhikkhus, a bhikkhu is endowed with the highest subtlety of matter; and with this subtlety of matter he does not see any other subtlety of matter as more superior or as more excellent; and with this subtlety of matter he does not look for another subtlety of matter more superior or more excellent. He is endowed with the highest subtlety of feeling; and with this subtlety of feeling he does not see any other subtlety of feeling as more superior or as more excellent; and with this subtlety of feeling he does not look for another subtlety of feeling more superior or more excellent. He is endowed with the highest subtlety of perception; and with this subtlety of perception he does not see any other subtlety of perception as more superior or as more excellent; and with this subtlety of perception he does not look for another subtlety of perception more superior or more excellent. He is endowed with the highest subtlety of</p>
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<p>na samanupassati; tena ca saṅkhārasokhummena aññaṃ saṅkhārasokhummaṃ uttaritaraṃ vā paṇītataṃ vā na pattheti. imāni kho, bhikkhave, cattāri sokhumānī”ti.</p> <p>“rūpasokhummataṃ ñatvā, vedanānañca sambhavaṃ. saññā yato samudeti, atthaṃ gacchati yattha ca. saṅkhāre parato ñatvā, dukkhato no ca attato.</p> <p>“sa ve sammaddaso bhikkhu, santo santipade rato. dhāreti antimam dehaṃ, jetvā māraṃ savāhinin”ti.</p>	<p>determinations; and with this subtlety of determinations he does not see any other subtlety of determinations as more superior or as more excellent; and with this subtlety of determinations he does not look for another subtlety of determinations more superior or more excellent.</p> <p>“Having known the subtlety of matter, and the birth of feelings, From where perception arises, and where it goes to rest, Having known determinations as beyond, as suffering and as not self,</p> <p>Truly this bhikkhu sees rightly, peaceful, delighting in place of peace. He carries the final body, having conquered Māra and his army.</p>
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AN 4: 16

<p>22. “ekamidāhaṃ, bhikkhave, samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho. atha kho, bhikkhave, sambahulā brāhmaṇā jiṇṇā vuddhā mahallakā addhagatā vayoanuppattā yenāhaṃ tenupasaṅkamimsu; upasaṅkamitvā mayā saddhiṃ sammodimsu. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho, bhikkhave, te brāhmaṇā maṃ etadavocuṃ — ‘sutaṃ netaṃ, bho gotama — na samaṇo gotamo brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti. tayidaṃ, bho gotama, tatheva. na hi bhavaṃ gotamo brāhmaṇe jiṇṇe vuddhe mahallake addhagate vayoanuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti. tayidaṃ, bho gotama, na sampannamevā”ti.</p> <p>“tassa mayhaṃ, bhikkhave, etadahosi — ‘nayime āyasmanto jānanti theram vā therakaraṇe vā dhamme”ti. vuddho cepi, bhikkhave, hoti āsītiko vā nāvutiko vā vassasatiko vā jātiyā. so ca hoti akālavādī abhūtavādī anattavādī adhammavādī avinayavādī, anidhānavatim vācam bhāsītā akālena anapadesaṃ apariyantavatim anattasaṃhitam. atha kho so ‘bālo therō’ tveva saṅkhaṃ gacchati.</p> <p>“daharo cepi, bhikkhave, hoti yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā. so ca hoti kālavādī bhūtavādī attavādī dhammavādī vinayavādī nidhānavatim vācam bhāsītā kālena sāpadesaṃ pariyantavatim attasaṃhitam. atha kho so ‘paṇḍito therō’ tveva saṅkhaṃ gacchati.</p>	<p>On one occasion, bhikkhus, I was staying at Uruvelā, on the banks of the river Nerañja, by the goatherd’s banyan tree, having just attained awakening. Then, bhikkhus, many brahmins who were aged, old, elderly, in their final years, having started to decay approached me. Having approached me, they greeted me with small talk. When this small talk was over, they sat down to one side. Sitting down at one side, bhikkhus, those brahmins said this to me: “We have heard, Master Gotama, that the ascetic gotama does not bow down or rise from his seat or invite those who are who are aged, old, elderly, in their final years, having started to decay. This is quite true, Master Gotama. Indeed Master Gotama does not bow down or rise from his seat or invite those who are who are aged, old, elderly, in their final years, having started to decay. This just didn’t happen.”</p> <p>Bhikkhus, for me there was this: “These venerable do not know what an elder is, or the phenomena that make an elder”. Even though, bhikkhus, someone is old, eighty years old, ninety years old, if he is one who speaks at the wrong time, who speaks falsely, who speaks what is unbeneficial, who speaks what is not Dhamma, who speaks what is not Vinaya, having spoken words that are worthless, inappropriate, not reasoned, without limits, not to the point, then he is called ‘a foolish elder’.</p> <p>But if, bhikkhus, someone is young, youthful, a black-haired boy, endowed with the blessing of youth, in the prime of life, if he is one who speaks at the proper time, who speaks truthfully, who speaks what is beneficial, who speaks what is Dhamma, who speaks what is Vinaya, having spoken words that are valuable, appropriate, reasoned, with limits, to the point, then he is called ‘a wise elder’.</p>
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<p><i>“cattārome, bhikkhave, therakaraṇā dhammā. katame cattāro? idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricītā manasānupekkhitā, diṭṭhiyā suppaṭividdhā, catunnaṃ jhānaṇaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. ime kho, bhikkhave, cattāro therakaraṇā dhammā”ti.</i></p>	<p>There are, bhikkhus, these four things that make an elder. Which four? Here, bhikkhus, a bhikkhu is virtuous, who lives restrained by the restraint of the Patimokkha, is possessed of good conduct and resort, is one who sees fear in tiny-sized faults, having accepted he trains in the training rules. He is well-learned, remembering what he has heard, accumulating what he has heard: those phenomena with a meaning and phrasing that is helpful at the beginning, helpful in the middle, helpful at the end, which declare the completely fulfilled purified holy life. Such phenomena as these he has well learned, remembered, practised verbally, considered mentally, thoroughly penetrated by view. He is one who gains at will, who gains without difficulty, who gains without trouble, the four jhanas, that constitute the higher mind, and are happy dwelling here-&-now. He is one who, having entered upon, dwells with the taints destroyed, taintless, liberated by mind, liberated by understanding, here-&-now having realized for himself by recognition. These, bhikkhus, are the four things that make an elder.”</p>
<p><i>“yo uddhatena cittena, samphaṇca bahu bhāsati. asamāhitasāṅkappo, asaddhammarato mago. ārā so thāvareyyamhā, pāpadiṭṭhi anādarō.</i></p>	<p>Whoever, with an agitated mind, speaks nonsense and a lot, with thoughts of non-composure, delighting in bad things, he is stupid. He is far from being an elder, with evil view, disrespectful.</p>
<p><i>“yo ca sīlena sampanno, sutavā paṭibhānavā. saṃyutto thīradhammesu, paññāyatthaṃ vipassati.</i></p>	<p>Whoever is endowed with virtue, learned, intelligent, connected with the phenomena of the wise, he clearly sees the point of understanding.</p>
<p><i>“pāragū sabbadhammānaṃ, akhilo paṭibhānavā. pahīnajātīmaraṇo, brahmacariyassa kevalī.</i></p>	<p>Gone beyond all things, not barren, intelligent, with birth and death abandoned, he is one who has completed the holy life.</p>
<p><i>“tamaḥaṃ vadāmi theroti, yassa no santi āsavā. āsavānaṃ khayā bhikkhu, so theroti pavuccatī”ti.</i></p>	<p>This, I say, is an elder, for whom there are no taints. A bhikkhu with taints destroyed, he is called an elder.</p>

AN 4: 22

<p><i>“panuṇṇapaccekasacco, bhikkhave, bhikkhu samavayasaṭṭhesano passaddhakāyasaṅkhāro patilīno”ti vuccati. kathaṇca, bhikkhave, bhikkhu panuṇṇapaccekasacco hoti? idha, bhikkhave, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni, seyyathidaṃ — sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṃ jīvaṃ taṃ sarīranti vā, aññaṃ jīvaṃ aññaṃ sarīranti vā, hoti tathāgato paraṃ maraṇāti vā, na hoti tathāgato paraṃ maraṇāti vā, hoti ca na ca hoti tathāgato paraṃ maraṇāti vā, neva hoti na na hoti tathāgato paraṃ maraṇāti vā; sabbāni tāni nuṇṇāni honti panuṇṇāni cattāni vantāni muttāni pahīnāni paṭinissatṭhāni. evaṃ kho, bhikkhave, bhikkhu panuṇṇapaccekasacco hoti.</i></p>	<p>Bhikkhus, a bhikkhu who has dispelled his own personal truths, who has thoroughly given up all searching, who has calmed down the determinations-of-body, is called ‘drawn back’. And how has a bhikkhu dispelled his own truths? Here, bhikkhus, whatever ordinary personal truths there are for ordinary ascetics-&-brahmins, namely: ‘The world is eternal’ or ‘The world is not eternal’, or ‘The world is finite’ or ‘The world is not finite’, or ‘That which is life is the body’, or ‘Life is one thing, the body another’, or ‘There is a Tathāgata after death’, or ‘There isn’t a Tathāgata after death’, or ‘There both is and there isn’t a Tathāgata after death’, or ‘There neither is nor there isn’t a Tathāgata after death’; all of these are driven away, dispelled, given up, vomited, sacrificed, abandoned, renounced. In this way, bhikkhus, a</p>
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<p><i>“kathañca, bhikkhave, bhikkhu samavayasaṭṭhesano hoti? idha, bhikkhave, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā. evaṃ kho, bhikkhave, bhikkhu samavayasaṭṭhesano hoti.</i></p> <p><i>“kathañca, bhikkhave, bhikkhu passaddhakāyasaṅkhāro hoti? idha, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. evaṃ kho, bhikkhave, bhikkhu passaddhakāyasaṅkhāro hoti.</i></p> <p><i>“kathañca, bhikkhave, bhikkhu patilīno hoti? idha, bhikkhave, bhikkhuno asmimāno pahīno hoti ucchinnamūlo tālavatthukato anabhāvaṃkato āyatim anuppādadhammo. evaṃ kho, bhikkhave, bhikkhu patilīno hoti. paṇuṇṇapaccakasacco, bhikkhave, bhikkhu samavayasaṭṭhesano passaddhakāyasaṅkhāro patilīno’ti vuccatī”ti.</i></p> <p><i>“kāmesanā bhavesanā, brahmacariyesanā saha. iti saccaparāmāso, diṭṭhiṭṭhānā samussayā.</i></p> <p><i>“sabbarāgavirattassa, taṇhakkhayavimuttino. esanā paṇinissaṭṭhā, diṭṭhiṭṭhānā samūhatā.</i></p> <p><i>“sa ve santo sato bhikkhu, passaddho aparājito. mānābhisamayā buddho, patilīnoti vuccatī”ti.</i></p>	<p>bhikkhu has dispelled his own personal truths.</p> <p>And how, bhikkhus, has a bhikkhu thoroughly given up all searching? Here, bhikkhus, the search for sense-desires is abandoned by a bhikkhu, the search for existence is abandoned, the search for the holy life is allayed. In this way, bhikkhus, a bhikkhu has thoroughly given up all searching.</p> <p>And how, bhikkhus, has a bhikkhu calmed down the determinations-of-body? Here, bhikkhus, a bhikkhu, having abandoned pleasure and having abandoned pain, with the former putting to rest of happiness-&-dejection, having entered the fourth jhana he dwells, with neither-pain-nor-pleasure, having purified mindfulness by indifference. In this way, bhikkhus, a bhikkhu has calmed down the determinations-of-body.</p> <p>And how, bhikkhus, is a bhikkhu drawn back? Here, bhikkhus, a the conceit ‘I am’ is abandoned by a bhikkhu, cut off at the root, made like an uprooted palm tree, made non-existent, no longer subject to arising in the future. In this way, bhikkhus, a bhikkhu is drawn back. Bhikkhus, a bhikkhu who has dispelled his own personal truths, who has thoroughly given up all searching, who has calmed down the determinations-of-body, is called ‘drawn back’.</p> <p>“The search for sense-desires, the search for existence, together with the search for the holy life This is holding to truth, an accumulation of the place of views.</p> <p>For one detached from all passion, one who is liberated by the destruction of craving, Searching is renounced, the place of views is removed.</p> <p>Truly the peaceful, mindful bhikkhu, calmed undefeated Having recognized conceit, awakened, he is called ‘drawn back’.</p>
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AN 4: 38

<p><i>57. ekaṃ samayaṃ bhagavā kolīyesu viharati pajjanikaṃ nāma kolīyānaṃ nigamo. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena suppavāsāya koliyadhītuyā nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. atha kho suppavāsā koliyadhītā bhagavantaṃ paññitena khādaniyena bhojanīyena sahatthā santappesi sampavāresi. atha kho suppavāsā koliyadhītā bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho suppavāsaṃ koliyadhītaraṃ bhagavā etadavoca —</i></p>	<p>On one occasion the Blessed One was living among the Koliyans, in a Koliyan town called Pajjanika. Then the Blessed One having dressed in the morning, taking his bowl and robe, approached the house of the Koliyan daughter Suppavāsā. Having approached he sat down on the designated seat. Then the Koliyan daughter Suppavāsā, with her own hand, served and satisfied the Blessed One with delicious food. Then when the Blessed One had eaten and put away his bowl, the Koliyan daughter Suppavāsā sat down to one side. Sitting down at one side, the Blessed One said this to the Koliyan daughter Suppavāsā:</p>
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<p><i>“bhojanaṃ, suppvāse, dentī ariyasāvikā paṭiggāhakānaṃ cattāri ṭhānāni deti. katamāni cattāri? āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti. āyuṃ kho pana datvā āyussa bhāginī hoti dibbassa vā mānussa vā. vaṇṇaṃ datvā vaṇṇassa bhāginī hoti dibbassa vā mānussa vā. sukhaṃ datvā sukhassa bhāginī hoti dibbassa vā mānussa vā. balaṃ datvā balassa bhāginī hoti dibbassa vā mānussa vā. bhojanaṃ, suppvāse, dentī ariyasāvikā paṭiggāhakānaṃ imāni cattāri ṭhānāni deti”ti.</i></p> <p><i>“susāṅkhaṃ bhojanaṃ yā dadāti, sucim paṇītaṃ rasaṃ upetaṃ. sā dakkhiṇā ujjugatesu dinnā, caraṇūpapannesu mahaggatesu. puñṇena puñṇaṃ saṃsandamānā, mahapphalā lokavidūna vaṇṇitā.</i></p> <p><i>“etādisaṃ yaññamanussarantā, ye vedajātā vicaranti loke. vineyya maccheramalaṃ samūlaṃ, aninditā saggamupenti ṭhānaṃ”ti.</i></p>	<p>“Suppvāsā, giving food to a noble disciple, one gives the recipient four things. Which four? One gives long life, one gives beauty, one gives happiness, one gives strength. Moreover, having given long life, there is sharing in long-life, either as a heavenly being or as a human. Having given beauty, there is sharing in beauty, either as a heavenly being or as a human. Having given happiness, there is sharing in happiness, either as a heavenly being or as a human. Having given strength, there is sharing in strength, either as a heavenly being or as a human. Suppvāsā, giving food to a noble disciple, one gives the recipient four things.”</p> <p>“Whoever gives well-prepared food, endowed with pure delicious taste, that gift given by the upright ones, who are possessed of good conduct, become great, associating merit with merit, is praised by the knowers-of-the-world as being of great fruit.</p> <p>Those who remember this, move about in the world filled with joy. Having removed the stain of stinginess at its root, blameless, they come to a heavenly world.”</p>
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AN 4: 57

<p>65. <i>“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. katame cattāro? rūpappamāṇo rūpappasanno, ghosappamāṇo ghosappasanno, lūkhappamāṇo lūkhappasanno, dhammappamāṇo dhammappasanno — ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin”ti.</i></p> <p><i>“ye ca rūpe pamāṇimsu, ye ca ghosena anvagū. chandarāgavasūpetā, nābhijānanti te janā.</i></p> <p><i>“ajjhatañca na jānāti, bahiddhā ca na passati. samantāvaraṇo bālo, sa ve ghosena vuyhati.</i></p> <p><i>“ajjhatañca na jānāti, bahiddhā ca vipassati. bahiddhā phaladassāvī, sopi ghosena vuyhati.</i></p> <p><i>“ajjhatañca pajānāti, bahiddhā ca vipassati. vinīvaraṇadassāvī, na so ghosena vuyhati”ti.</i></p>	<p>Bhikkhus, there are these four individuals found existing in the world. Which four? One who measures in terms of matter, who is pleased by matter; one who measures in terms of voice, who is pleased by voice; one who measures in terms of wretchedness, one who is pleased by wretchedness; one who measures in terms of the Dhamma, is pleased by the Dhamma. These are the four individuals found existing in the world.</p> <p>Whoever has measured in terms of matter, and whoever has followed after the voice, Having come under the control of desire-&-lust, these people do not recognize.</p> <p>He does not understand the internal, and he does not see the external. The fool is completely hindered, truly he carried away by the voice.</p> <p>He does not understand the inside, but one clearly sees the outside, He who sees the external result, he is also carried away by the voice.</p> <p>He understands the internal and he clearly sees external, He is one who sees, free from hindrances, is not carried away by the voice.</p>
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AN 4: 65

<p>77. “cattārimāni, bhikkhave, acinteyyāni, na cintetabbāni; yāni cinto ummāda vighātassa bhāgi assa. katamāni cattāri? buddhānaṃ, bhikkhave, buddhaviśayo acinteyyo, na cintetabbo; yaṃ cinto ummāda vighātassa bhāgi assa. jhāyissa, bhikkhave, jhānaviśayo acinteyyo, na cintetabbo; yaṃ cinto ummāda vighātassa bhāgi assa. kammavipāko, bhikkhave, acinteyyo, na cintetabbo; yaṃ cinto ummāda vighātassa bhāgi assa. lokacintā, bhikkhave, acinteyyā, na cintetabbā; yaṃ cinto ummāda vighātassa bhāgi assa. imāni kho, bhikkhave, cattāri acinteyyāni, na cintetabbāni; yāni cinto ummāda vighātassa bhāgi assā”ti.</p>	<p>Bhikkhus, there are these four things that are not to be thought about, that should not be thought about; thinking about them, one would partake of madness and annoyance. Which four? Bhikkhus, the Buddha-scope of the Buddhas is not to be thought about, should not be thought about; thinking about it, one would partake of madness and annoyance. The jhana-scope of one in jhana is not to be thought about, should not be thought about; thinking about it, one would partake of madness and annoyance. Action-&-result is not to be thought about, should not be thought about; thinking about it, one would partake of madness and annoyance. Thoughts of the world are not to be thought about, should not be thought about; thinking about them, one would partake of madness and annoyance.</p>
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AN 4: 77

<p>94. “cattārome, bhikkhave, puggalā santo samvijjāmānā lokasmiṃ. katame cattāro? idha, bhikkhave, ekacco puggalo lābhī hoti ajjhataṃ cetosamathassa, na lābhī adhipaññādharmavipassanāya. idha pana, bhikkhave, ekacco puggalo lābhī hoti adhipaññādharmavipassanāya, na lābhī ajjhataṃ cetosamathassa. idha pana, bhikkhave, ekacco puggalo na ceva lābhī hoti ajjhataṃ cetosamathassa na ca lābhī adhipaññādharmavipassanāya. idha pana, bhikkhave, ekacco puggalo lābhī ceva hoti ajjhataṃ cetosamathassa lābhī ca adhipaññādharmavipassanāya.</p> <p>“tatra, bhikkhave, yvāyaṃ puggalo lābhī ajjhataṃ cetosamathassa na lābhī adhipaññādharmavipassanāya, tena, bhikkhave, puggalena yvāyaṃ puggalo lābhī adhipaññādharmavipassanāya so upasaṅkamitvā evamassa vacanīyo — ‘kathaṃ nu kho, āvuso, saṅkhārā daṭṭhabbā? kathaṃ saṅkhārā sammāsītā? kathaṃ saṅkhārā vipassītā? ti? tassa so yathādiṭṭhaṃ yathāviditaṃ byākaroti — ‘evaṃ kho, āvuso, saṅkhārā daṭṭhabbā, evaṃ saṅkhārā sammāsītā, evaṃ saṅkhārā vipassītā’ti. so aparena samayena lābhī ceva hoti ajjhataṃ cetosamathassa lābhī ca adhipaññādharmavipassanāya.</p> <p>“tatra, bhikkhave, yvāyaṃ puggalo lābhī adhipaññādharmavipassanāya na lābhī ajjhataṃ cetosamathassa, tena, bhikkhave, puggalena yvāyaṃ puggalo lābhī ajjhataṃ cetosamathassa so upasaṅkamitvā evamassa vacanīyo — ‘kathaṃ nu kho, āvuso, cittaṃ saṇṭhapetabbam? kathaṃ cittaṃ</p>	<p>Bhikkhus, there are these four individuals found existing in the world. Which four? Here, bhikkhus, a certain individual is one who gains internal serenity of mind, is not one who gains clear-insight-of-phenomena-by-higher-understanding. And here, bhikkhus, a certain individual is one who gains clear-insight-of-phenomena-by-higher-understanding, is not one who gains internal serenity of mind. And here, bhikkhus, a certain individual is neither one who gains internal serenity of mind, nor one who gains clear-insight-of-phenomena-by-higher-understanding. And here, bhikkhus, a certain individual is both one who gains internal serenity of mind, and one who gains clear-insight-of-phenomena-by-higher-understanding.</p> <p>Bhikkhus, in the case of this individual who is one who gains internal serenity of mind, who is not one who gains clear-insight-of-phenomena-by-higher-understanding, having approached one who gains clear-insight-of-phenomena-by-higher-understanding, he should say this to him: “How, friend, should determinations be seen? How should determinations be grasped, how should determinations be recognized?” In whatever way it is seen by him, in whatever way it is known, he answers: “Determinations, friend, should be seen in this way, determinations should be grasped in this way, determinations should be recognized in this way”. On a later occasion, he is both one who gains internal serenity of mind, and one who gains clear-insight-of-phenomena-by-higher-understanding.</p> <p>Bhikkhus, in the case of this individual who gains clear-insight-of-phenomena-by-higher-understanding, who is not one who gains internal serenity of mind, having approached one who gains internal serenity of mind, he should say this to him: “How, friend, should the mind be settled? How should</p>
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<p>sannisādetabbaṃ? kathaṃ cittaṃ ekodi kātappaṃ? kathaṃ cittaṃ samādahātabban'ti? tassa so yathādiṭṭhaṃ yathāviditaṃ byākaroti — ‘evaṃ kho, āvuso, cittaṃ saṅghapetabbaṃ, evaṃ cittaṃ sannisādetabbaṃ, evaṃ cittaṃ ekodi kātappaṃ, evaṃ cittaṃ samādahātabban'ti. so aparena samaye lābhī ceva hoti adhipaññādharmavipassanāya lābhī ca ajjhattaṃ cetosamathassa.</p> <p>“tatra, bhikkhave, yvāyaṃ puggalo na ceva lābhī ajjhattaṃ cetosamathassa na ca lābhī adhipaññādharmavipassanāya, tena, bhikkhave, puggalena yvāyaṃ puggalo lābhī ceva ajjhattaṃ cetosamathassa lābhī ca adhipaññādharmavipassanāya so upasaṅkamitvā evamassa vacanīyo — ‘kathaṃ nu kho, āvuso, cittaṃ saṅghapetabbaṃ? kathaṃ cittaṃ sannisādetabbaṃ? kathaṃ cittaṃ ekodi kātappaṃ? kathaṃ cittaṃ samādahātabbaṃ? kathaṃ saṅkhārā daṭṭhabbā? kathaṃ saṅkhārā sammāsītābbā? kathaṃ saṅkhārā vipassītābbā? tassa so yathādiṭṭhaṃ yathāviditaṃ byākaroti — ‘evaṃ kho, āvuso, cittaṃ saṅghapetabbaṃ, evaṃ cittaṃ sannisādetabbaṃ, evaṃ cittaṃ ekodi kātappaṃ, evaṃ cittaṃ samādahātabbaṃ, evaṃ saṅkhārā daṭṭhabbā, evaṃ saṅkhārā sammāsītābbā, evaṃ saṅkhārā vipassītābbā’ti. so aparena samayena lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī ca adhipaññādharmavipassanāya.</p> <p>“tatra, bhikkhave, yvāyaṃ puggalo lābhī ceva hoti ajjhattaṃ cetosamathassa lābhī adhipaññādharmavipassanāya, tena, bhikkhave, puggalena tesu ceva kusalesu dhammesu paṭiṭṭhāya uttari āsavānaṃ khayāya yogo karaṇīyo. ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin’ti.</p>	<p>the mind be yielded to? How should the mind be unified? How should the mind be composed?” In whatever way it is seen by him, in whatever way it is known, he answers: “The mind, friend, should be settled in this way, the mind should be yielded to in this way, the mind should be unified in this way, the mind should be composed in this way”. On a later occasion, he is both one who gains clear-insight-of-phenomena-by-higher-understanding and one who gains internal serenity of mind.”</p> <p>Bhikkhus, in the case of this individual who is neither one who gains internal serenity of mind, nor one who gains clear-insight-of-phenomena-by-higher-understanding, having approached one who is both one who gains internal serenity of mind and one who gains clear-insight-of-phenomena-by-higher-understanding, he should say this to him: “How, friend, should the mind be settled? How should the mind be yielded to? How should the mind be unified? How should the mind be composed? How should determinations be seen? How should determinations be grasped, how should determinations be recognized?” In whatever way it is seen by him, in whatever way it is known, he answers: “The mind, friend, should be settled in this way, the mind should be yielded to in this way, the mind should be unified in this way, the mind should be composed in this way. Determinations should be seen in this way, determinations should be grasped in this way, determinations should be recognized in this way”. On a later occasion, he is both one who gains internal serenity of mind, and one who gains clear-insight-of-phenomena-by-higher-understanding.</p> <p>Bhikkhus, in the case of this individual who is one who gains both internal serenity of mind and one who gains clear-insight-of-phenomena-by-higher-understanding, an endeavour should be made by this individual for the establishing of wholesome phenomena, for the further destruction of the taints. These, bhikkhus, are the four individuals found existing in the world.</p>
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AN 4: 94

<p>95. “cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. katame cattāro? nevattahitāya paṭipanno no parahitāya, parahitāya paṭipanno no attahitāya, attahitāya paṭipanno no parahitāya, attahitāya ceva paṭipanno parahitāya ca.</p> <p>“seyyathāpi, bhikkhave, chavālātaṃ ubhato padittaṃ, majjihe gūthagataṃ, neva gāme kaṭṭhatthaṃ pharati na araṇṇe; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi yvāyaṃ puggalo nevattahitāya paṭipanno no parahitāya.</p>	<p>Bhikkhus, there are these four individuals found existing in the world. Which four? One practising neither for his own benefit nor for the benefit of others, one practising for the benefit of others but not for his own benefit, one practising for his own benefit but not for the benefit of others, one practising for both his own benefit and for the benefit of others.</p> <p>Suppose, bhikkhus, a funeral-torch is set on fire at both ends and is covered in excrement in the middle. It would not serve as a piece of wood in the village, or in the forest. This individual who is practising neither for his own benefit nor for the benefit of others is just</p>
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<p><i>“tatra, bhikkhave, yvāyaṃ puggalo parahitāya paṭipanno no attahitāya, ayaṃ imesaṃ dvinnāṃ puggalānaṃ abhikkantataro ca paṇītataro ca. tatra, bhikkhave, yvāyaṃ puggalo attahitāya paṭipanno no parahitāya, ayaṃ imesaṃ tiṇṇāṃ puggalānaṃ abhikkantataro ca paṇītataro ca. tatra, bhikkhave, yvāyaṃ puggalo attahitāya ceva paṭipanno parahitāya ca, ayaṃ imesaṃ catunnaṃ puggalānaṃ aggo ca seṭṭho ca pāmokkho ca uttamo ca pavaro ca.</i></p> <p><i>“seyyathāpi, bhikkhave, gavā khīraṃ, khīramhā dadhi, dadhimhā navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo, sappimaṇḍo tattha aggamakkhāyati; evamevaṃ kho, bhikkhave, yvāyaṃ puggalo attahitāya ceva paṭipanno parahitāya ca, ayaṃ imesaṃ catunnaṃ puggalānaṃ aggo ca seṭṭho ca pāmokkho ca uttamo ca pavaro ca. ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin”ti.</i></p>	<p>the same, I say.</p> <p>Bhikkhus, in the case of this individual who is practising for the benefit of others but not for his own benefit, he is the more excellent and more sublime of these two individuals. Bhikkhus, in the case of this individual who is practising for his own benefit but not for the benefit of others, he is the most excellent and the most sublime of these three individuals. Bhikkhus, in the case of this individual who is practising for both his own benefit and for the benefit of others, he is the first and the foremost and the chief and the highest and the most excellent.</p> <p>Bhikkhus, just like the milk from the cow, the curds from the milk, the butter from the curds, the ghee from the butter, the cream of the ghee from the ghee, of these the cream of the ghee is cream of the ghee is declared foremost, in just this way, bhikkhus, this individual who is practising for both his own benefit and for the benefit of others, he is the first and the foremost and the chief and the highest and the most excellent. These, bhikkhus, are the four individuals found existing in the world.</p>
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AN 4: 95

<p>105. <i>“cattārimāni, bhikkhave, ambāni. katamāni cattāri? āmaṃ pakkavaṇṇi, pakkam āmavaṇṇi, āmaṃ āmavaṇṇi, pakkam pakkavaṇṇi — imāni kho, bhikkhave, cattāri ambāni. evamevaṃ kho, bhikkhave, cattāro ambūpamā puggalā santo saṃvijjamānā lokasmiṃ. katame cattāro? āmo pakkavaṇṇi, pakko āmavaṇṇi, āmo āmavaṇṇi, pakko pakkavaṇṇi.</i></p> <p><i>“kathaṇca, bhikkhave, puggalo āmo hoti pakkavaṇṇi? idha, bhikkhave, ekaccassa puggalassa pāsādikam hoti abhikkantaṃ paṭikkantaṃ ālokitam vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇam. so ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānāti ... pe ... ‘ayaṃ dukkhanirodhagāmini paṭipadā’ti yathābhūtaṃ nappajānāti. evaṃ kho, bhikkhave, puggalo āmo hoti pakkavaṇṇi. seyyathāpi taṃ, bhikkhave, ambaṃ āmaṃ pakkavaṇṇi; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.</i></p> <p><i>“kathaṇca, bhikkhave, puggalo pakko hoti āmavaṇṇi? idha, bhikkhave, ekaccassa puggalassa na pāsādikam hoti abhikkantaṃ paṭikkantaṃ ālokitam vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇam. so ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāmini paṭipadā’ti yathābhūtaṃ pajānāti. evaṃ kho, bhikkhave, puggalo pakko hoti āmavaṇṇi. seyyathāpi taṃ, bhikkhave, ambaṃ pakkam āmavaṇṇi; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.</i></p>	<p>Bhikkhus, there are these four mangoes. Which four? Unripe but ripe-looking, ripe but unripe-looking, unripe and unripe-looking, ripe and ripe-looking. These, bhikkhus, are the four mangoes. In just this way, bhikkhus, there are four individuals, like mangoes, found existing in the world. Which four? Unripe but ripe-looking, ripe but unripe-looking, unripe and unripe-looking, ripe and ripe-looking.</p> <p>And how, bhikkhus, is an individual unripe but ripe-looking? Here, bhikkhus, the going forward of a certain individual, their going back, their looking ahead, their looking down, their bending, their stretching, their wearing of the bowl-&-robes, is pleasing. He does not understand as it really is: “This is suffering... he does not understand as it really is “This is the way leading to the cessation of suffering”. In this way, bhikkhus, an individual is unripe but ripe-looking. Just like a mango that is unripe but ripe-looking, bhikkhus, this individual is just the same, I say.</p> <p>And how, bhikkhus, is an individual ripe but unripe-looking? Here, bhikkhus, the going forward of a certain individual, their going back, their looking ahead, their looking down, their bending, their stretching, their wearing of the bowl-&-robes, is not pleasing. He understands as it really is: “This is suffering... he understands as it really is “This is the way leading to the cessation of suffering”. In this way, bhikkhus, an individual is ripe but unripe-looking. Just like a mango that is ripe but unripe-looking,</p>
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<p><i>“kathañca, bhikkhave, puggalo āmo hoti āmavaṇṇī? idha, bhikkhave, ekaccassa puggalassa na pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitam vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. so ‘idaṃ dukkhan’ti yathābhūtaṃ nappajānāti ... pe ... ‘ayaṃ dukkhanirodhagāmini paṭipadā’ti yathābhūtaṃ nappajānāti. evaṃ kho, bhikkhave, puggalo āmo hoti āmavaṇṇī. seyyathāpi taṃ, bhikkhave, ambaṃ āmaṃ āmavaṇṇi; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi.</i></p> <p><i>“kathañca, bhikkhave, puggalo pakko hoti pakkavaṇṇī? idha, bhikkhave, ekaccassa puggalassa pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitam vilokitaṃ samiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ. so ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāmini paṭipadā’ti yathābhūtaṃ pajānāti. evaṃ kho, bhikkhave, puggalo pakko hoti pakkavaṇṇī. seyyathāpi taṃ, bhikkhave, ambaṃ pakkaṃ pakkavaṇṇi; tathūpamāhaṃ, bhikkhave, imaṃ puggalaṃ vadāmi. ime kho, bhikkhave, cattāro ambūpamā puggalā santo saṃvijjamānā lokasmin”ti.</i></p>	<p>bhikkhus, this individual is just the same, I say.</p> <p>And how, bhikkhus, is an individual unripe and unripe-looking? Here, bhikkhus, the going forward of a certain individual, their going back, their looking ahead, their looking down, their bending, their stretching, their wearing of the bowl-&-robes, is not pleasing. He does not understand as it really is: “This is suffering... he does not understand as it really is “This is the way leading to the cessation of suffering”. In this way, bhikkhus, an individual is unripe and unripe-looking. Just like a mango that is unripe and unripe-looking, bhikkhus, this individual is just the same, I say.</p> <p>And how, bhikkhus, is an individual ripe and ripe-looking? Here, bhikkhus, the going forward of a certain individual, their going back, their looking ahead, their looking down, their bending, their stretching, their wearing of the bowl-&-robes, is pleasing. He understands as it really is: “This is suffering... he understands as it really is “This is the way leading to the cessation of suffering”. In this way, bhikkhus, an individual is ripe and ripe-looking. Just like a mango that is ripe and ripe-looking, bhikkhus, this individual is just the same, I say.</p>
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AN 4: 105

<p>132. <i>“cattārome, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. katame cattāro? yuttappaṭibhāno, no muttappaṭibhāno; muttappaṭibhāno, no yuttappaṭibhāno; yuttappaṭibhāno ca muttappaṭibhāno ca; neva yuttappaṭibhāno na muttappaṭibhāno — ime kho, bhikkhave, cattāro puggalā santo saṃvijjamānā lokasmin”ti.</i></p>	<p>Bhikkhus, there are these four individuals found existing in the world. Which four? One with reined in intelligence, not free intelligence; one with free intelligence, not reined in intelligence, one with reined in intelligence and free intelligence; one with neither reined in nor free intelligence. These, bhikkhus, are the four individuals found existing in the world.</p>
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AN 4: 132

<p>139. <i>“cattārome, bhikkhave, dhammakathikā. katame cattāro? idha, bhikkhave, ekacco dhammakathiko appaṇca bhāsati asahitañca; parisā cassa na kusalā hoti sahitāsahitassa. evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchati.</i></p> <p><i>“idha pana, bhikkhave, ekacco dhammakathiko appaṇca bhāsati sahitañca; parisā cassa kusalā hoti sahitāsahitassa. evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchati.</i></p> <p><i>“idha pana, bhikkhave, ekacco dhammakathiko bahuñca bhāsati asahitañca; parisā cassa na kusalā hoti sahitāsahitassa. evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchati.</i></p>	<p>Bhikkhus, there are these four Dhamma speakers. Which four? Here, bhikkhus, a certain Dhamma speaker speaks a little and what is not beneficial; and his assembly are not skilled in what is beneficial and what is not beneficial. Such a speaker, bhikkhus, is reckoned as a Dhamma speaker by such an assembly.</p> <p>And here, bhikkhus, a certain Dhamma speaker speaks a little and what is beneficial; and his assembly is skilled in what is beneficial and what is not beneficial. Such a Dhamma speaker, bhikkhus, is reckoned as a Dhamma speaker by such an assembly.</p> <p>And here, bhikkhus, a certain Dhamma speaker speaks a lot and what is not beneficial; and his assembly are not skilled in what is beneficial and what is not beneficial. Such a speaker, bhikkhus, is reckoned as a Dhamma speaker by such an assembly.</p>
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<p><i>“idha pana, bhikkhave, ekacco dhammakathiko bahuñca bhāsati sahitañca; parisā cassa kusālā hoti sahītāsahitassa. evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva sañkhaṃ gacchati. ime kho, bhikkhave, cattāro dhammakathikā”ti.</i></p>	<p>And here, bhikkhus, a certain Dhamma speaker speaks a lot and what is beneficial and his assembly is skilled in what is beneficial and what is not beneficial. Such a Dhamma speaker, bhikkhus, is reckoned as a Dhamma speaker by such an assembly. These, bhikkhus, are the four Dhamma speakers.</p>
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AN 4: 139

<p><i>140. “cattārome, bhikkhave, vādī. katame cattāro? atthi, bhikkhave, vādī atthato pariyādānaṃ gacchati, no byañjanato; atthi, bhikkhave, vādī byañjanato pariyādānaṃ gacchati, no atthato; atthi, bhikkhave, vādī atthato ca byañjanato ca pariyādānaṃ gacchati; atthi, bhikkhave, vādī nevattthato no byañjanato pariyādānaṃ gacchati. ime kho, bhikkhave, cattāro vādī. aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ catūhi paṭisambhidāhi samannāgato atthato vā byañjanato vā pariyādānaṃ gaccheyyā”ti.</i></p>	<p>Bhikkhus, there are these four speakers. Which four? There is, bhikkhus, the speaker who comes to an end in terms of the meaning, not the expression; there is, bhikkhus, the speaker whocomes to an end as far as the expression, not the meaning; there is, bhikkhus, the speaker who comes to an end in both the meaning and the expression; there is, bhikkhus, the speaker who comes to an end in neither the meaning nor the expression. These, bhikkhus, are the four speakers. Bhikkhus, there is no possibility, there is no chance that one endowed with the four discriminations would come to an end in terms of the meaning or the expression.</p>
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AN 4: 140

<p><i>172. tatra kho āyasmā sārīputto bhikkhū āmantesi — “āvuso bhikkhave”ti. “āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosuṃ. āyasmā sārīputto etadavoca —</i></p> <p><i>“addhamāsūpasampannena me, āvuso, atthapaṭisambhidā sacchikatā odhiso byañjanaso. tamahaṃ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānikaromi. yassa kho panassa kañkhā vā vimati vā, so maṃ pañhena. ahaṃ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṃ sukusalo.</i></p> <p><i>“addhamāsūpasampannena me, āvuso, dhammapaṭisambhidā sacchikatā odhiso byañjanaso. tamahaṃ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānikaromi. yassa kho panassa kañkhā vā vimati vā, so maṃ pañhena. ahaṃ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṃ sukusalo.</i></p> <p><i>“addhamāsūpasampannena me, āvuso, niruttapaṭisambhidā sacchikatā odhiso byañjanaso. tamahaṃ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānikaromi. yassa kho panassa kañkhā vā vimati vā, so maṃ pañhena. ahaṃ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṃ sukusalo.</i></p>	<p>There the venerable Sāriputta addressed the bhikkhus: “Friends, bhikkhus”. “Friend”, those bhikkhus replied to the venerable Sāriputta. The venerable Sāriputta said this:</p> <p>A fortnight after my ordination, friends, the discrimination-of-meaning was realised, with its limits, with its expressions. In various ways I describe it, I teach it, I make it known, I establish it, I disclose it, I analyse it, I make it clear. And for whoever there is doubt or perplexity, with a question for me, with the answer I am in the presence of our teacher who is highly skilled in our Dhamma.</p> <p>A fortnight after my ordination, friends, the discrimination-of-phenomena was realised, with its limits, with its expressions. In various ways I describe it, I teach it, I make it known, I establish it, I disclose it, I analyse it, I make it clear. And for whoever there is doubt or perplexity, with a question for me, with the answer I am in the presence of our teacher who is highly skilled in our Dhamma.</p> <p>A fortnight after my ordination, friends, the discrimination-of-language was realised, with its limits, with its expressions. In various ways I describe it, I teach it, I make it known, I establish it, I disclose it, I analyse it, I make it clear. And for whoever there is doubt or perplexity, with a question for me, with the answer I am in the presence of our teacher who is highly skilled in our Dhamma.</p>
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<p><i>“addhamāsūpasampannena me, āvuso, paṭibhānapaṭisambhidā sacchikatā odhiso byañjanaso. tamahaṃ anekapariyāyena ācikkhāmi desemi paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānīkaromi. yassa kho panassa kaṅkhā vā vimati vā, so maṃ pañhena. ahaṃ veyyākaraṇena sammukhībhūto no satthā yo no dhammānaṃ sukusalo”ti.</i></p>	<p>A fortnight after my ordination, friends, the discrimination-of-intelligence was realised, with its limits, with its expressions. In various ways I describe it, I teach it, I make it known, I establish it, I disclose it, I analyse it, I make it clear. And for whoever there is doubt or perplexity, with a question for me, with the answer I am in the presence of our teacher who is highly skilled in our Dhamma.</p>
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AN 4: 172

<p>147. <i>“cattārome, bhikkhave, kālā sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṃ khayam pāpentī. katame cattāro? kālena dhammassavanaṃ, kālena dhammasācchā, kālena samatho, kālena vipassanā — ime kho, bhikkhave, cattāro kālā sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṃ khayam pāpentī.</i></p> <p><i>“seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṃ udakaṃ yathāninnaṃ pavattamānaṃ pabbatakandarapadarasākhā paripūrenti; pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti; kusobbhā paripūrā mahāsobbhe paripūrenti; mahāsobbhā paripūrā kunnadiyo paripūrenti; kunnadiyo paripūrā mahānadiyo paripūrenti; mahānadiyo paripūrā samuddaṃ paripūrenti. evamevaṃ kho, bhikkhave, ime cattāro kālā sammā bhāviyamānā sammā anuparivattiyamānā anupubbena āsavānaṃ khayam pāpentī”ti.</i></p>	<p>Bhikkhus, these four times, correctly developed, correctly engaged in, gradually cause one to reach the destruction of the taints. Which four? The time for hearing Dhamma, the time for discussing Dhamma, the time for serenity, the time for insight. Bhikkhus, these four times, correctly developed, correctly engaged in, gradually cause one to reach the destruction of the taints.</p> <p>Suppose, bhikkhus, the sky rains down in huge drops on a high mountain, the water flows downwards and fills up the mountain caves, crevices and branches; when the mountain caves, crevices and branches are full, they fill up the pools; when the pools are full, they fill up the lakes; when the lakes are full, they fill up the streams; when the streams are full, they fill up the rivers; when the rivers are full, they fill up the ocean. In just this way, bhikkhus, these four times, correctly developed, correctly engaged in, gradually cause one to reach the destruction of the taints.</p>
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AN 4: 147

<p>170. <i>evaṃ me sutam — ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghoṣitārāme. tatra kho āyasmā ānando bhikkhū āmantesi — “āvuso bhikkhave”ti. “āvuso”ti kho te bhikkhū āyasmato ānandassa paccassosuṃ. āyasmā ānando etadavoca —</i></p> <p><i>“yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ byākaroti, sabbo so catūhi maggehi, etesaṃ vā aññatarena.</i></p> <p><i>“katamehi catūhi? idha, āvuso, bhikkhu samathapubbaṅgamaṃ vipassanaṃ bhāveti. tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañjāyati. so taṃ maggaṃ āsevati bhāveti bahulīkaroti. tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.</i></p> <p><i>“puna caparaṃ, āvuso, bhikkhu vipassanāpubbaṅgamaṃ samathaṃ bhāveti. tassa vipassanāpubbaṅgamaṃ samathaṃ bhāvayato maggo sañjāyati. so taṃ maggaṃ āsevati bhāveti bahulīkaroti.</i></p>	<p>Thus have I heard. On one occasion the venerable Ānanda was staying in Kosambi in Ghosita’s Park. There, the venerable Ānanda addressed the bhikkhus: “Friends, bhikkhus”. “Friend”, those bhikkhus replied to the venerable Ānanda. The venerable Ānanda said this:</p> <p>“Friends, whichever bhikkhu or bhikkhuni declares the attainment of arahatship in my presence, it is all by four paths, or by a certain one among them.</p> <p>Which four? Here, friends, a bhikkhu develops insight preceded by serenity. For one developing insight preceded by serenity, the path is born. He follows this path, develops it, makes much of it. For one following this path, developing it, making much of it, he abandons the fetters, the underlying tendencies are got rid of.</p> <p>Furthermore, friends, a bhikkhu develops serenity preceded by insight. For one developing serenity preceded by insight, the path is born. He follows this path, develops it, makes much of it. For one following</p>
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<p>tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.</p>	<p>this path, developing it, making much of it, he abandons the fetters, the underlying tendencies are got rid of.</p>
<p>“puna caparaṃ, āvuso, bhikkhu samathavipassanaṃ yuganaddhaṃ bhāveti. tassa samathavipassanaṃ yuganaddhaṃ bhāvayato maggo sañjāyati. so taṃ maggaṃ āsevati bhāveti bahulīkaroti. tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.</p>	<p>Furthermore, friends, a bhikkhu develops serenity-&-insight coupled together. For one developing erenity-&-insight coupled together, the path is born. He follows this path, develops it, makes much of it. For one following this path, developing it, making much of it, he abandons the fetters, the underlying tendencies are got rid of.</p>
<p>“puna caparaṃ, āvuso, bhikkhuno dhammuddhaccaviggahitaṃ mānaṃ hoti. hoti so, āvuso, samayo yaṃ taṃ cittaṃ ajjhataṃ eva santiṭṭhati sannisīdati ekodi hoti samādhīyati. tassa maggo sañjāyati. so taṃ maggaṃ āsevati bhāveti bahulīkaroti. tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantīhonti.</p>	<p>Furthermore, the mind of a bhikkhu is seized by over-excitement about the Dhamma. There is a time, friends, when the mind settles internally, it calms down, it is unified, it is composed. For him the path is born. He follows this path, develops it, makes much of it. For one following this path, developing it, making much of it, he abandons the fetters, the underlying tendencies are got rid of.</p>
<p>“yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ byākaroti, sabbo so imehi catūhi maggehi, etesaṃ vā aññatarenā”ti.</p>	<p>Friends, whichever bhikkhu or bhikkhuni declares the attainment of arahatship in my presence, it is all by four paths, or by a certain one among them.</p>

AN 4: 170

<p>171. “kāye vā, bhikkhave, sati kāyasañcetanāhetu uppajjati ajjhataṃ sukhadukkhaṃ. vācāya vā, bhikkhave, sati vacīsañcetanāhetu uppajjati ajjhataṃ sukhadukkhaṃ. mane vā, bhikkhave, sati manosañcetanāhetu uppajjati ajjhataṃ sukhadukkhaṃ avijjāpaccayāva.</p>	<p>When there is body, bhikkhus, because of bodily-intentions there arises pleasure-pain internally; or when there is speech, bhikkhus, because of verbal-intentions there arises pleasure-&-pain internally; or when there is mind, bhikkhus, because of mental-intentions there arises pleasure-&-pain internally—dependent on this very ignorance.</p>
<p>“sāmaṃ vā taṃ, bhikkhave, kāyasañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. pare vāssa taṃ, bhikkhave, kāyasañkhāraṃ abhisāṅkharonti, yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. sampajāno vā taṃ, bhikkhave, kāyasañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ. asampajāno vā taṃ, bhikkhave, kāyasañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.</p>	<p>By oneself, bhikkhus, one determines a bodily-determination, dependent on which there arises pleasure-&-pain internally. Or, bhikkhus, others determine a bodily-determination, dependent on which there arises pleasure-&-pain internally. Or, bhikkhus, aware, one determines a bodily-determination, dependent on which there arises pleasure-&-pain internally. Or, bhikkhus, unaware, one determines a bodily-determination, dependent on which there arises pleasure-&-pain internally.</p>
<p>“sāmaṃ vā taṃ, bhikkhave, vacīsañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ; pare vāssa taṃ, bhikkhave, vacīsañkhāraṃ abhisāṅkharonti; yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ; sampajāno vā taṃ, bhikkhave, vacīsañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ; asampajāno vā taṃ, bhikkhave, vacīsañkhāraṃ abhisāṅkharoti, yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.</p>	<p>By oneself, bhikkhus, one determines a verbal-determination, dependent on which there arises pleasure-&-pain internally. Or, bhikkhus, others determine a verbal-determination, dependent on which there arises pleasure-&-pain internally. Or, bhikkhus, aware, one determines a verbal-determination, dependent on which there arises pleasure-&-pain internally. Or, bhikkhus, unaware, one determines a verbal-determination, dependent on which there arises pleasure-&-pain internally.</p>
<p>“sāmaṃ vā taṃ, bhikkhave, manosañkhāraṃ</p>	<p>By oneself, bhikkhus, one determines a mental-</p>

<p><i>abhisañkharoti, yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ; pare vāssa taṃ, bhikkhave, manosañkhāraṃ abhisañkharonti, yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ; sampajāno vā taṃ, bhikkhave, manosañkhāraṃ abhisañkharoti, yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ; asampajāno vā taṃ, bhikkhave, manosañkhāraṃ abhisañkharoti, yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.</i></p>	<p>determination, dependent on which there arises pleasure-&-pain internally. Or, bhikkhus, others determine a mental-determination, dependent on which there arises pleasure-&-pain internally. Or, bhikkhus, aware, one determines a mental-determination, dependent on which there arises pleasure-&-pain internally. Or, bhikkhus, unaware, one determines a mental-determination, dependent on which there arises pleasure-&-pain internally.</p>
<p><i>“imesu, bhikkhave, dhammesu avijjā anupatitā, avijjāyatveva asesavirāgaṇirodhā so kāyo na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ, sā vācā na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ, so mano na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ, khettaṃ taṃ na hoti ... pe ... vatthuṃ taṃ na hoti ... pe ... āyatanaṃ taṃ na hoti ... pe ... adhikaraṇaṃ taṃ na hoti yaṃpaccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ”ti.</i></p>	<p>Bhikkhus, ignorance is affected by these phenomena. But with the remainderless fading away and cessation of this very ignorance, there is not that body dependent on which there arises pleasure-&-pain internally, there is not that speech dependent on which there arises pleasure-&-pain internally, there is not that mind dependent on which there arises pleasure-&-pain internally. There is not that field... there is not that ground... there is not that domain... there is not that reason dependent on which there arises pleasure-&-pain internally.</p>
<p><i>“cattārome, bhikkhave, attabhāvaṇiṭṭhā. katame cattāro? atthi, bhikkhave, attabhāvaṇiṭṭhā, yasmim attabhāvaṇiṭṭhā attasañcetanā kamati, no parasañcetanā. atthi, bhikkhave, attabhāvaṇiṭṭhā, yasmim attabhāvaṇiṭṭhā parasañcetanā kamati, no attasañcetanā. atthi, bhikkhave, attabhāvaṇiṭṭhā, yasmim attabhāvaṇiṭṭhā attasañcetanā ca kamati parasañcetanā ca. atthi, bhikkhave, attabhāvaṇiṭṭhā, yasmim attabhāvaṇiṭṭhā neva attasañcetanā kamati, no parasañcetanā. ime kho, bhikkhave, cattāro attabhāvaṇiṭṭhā”ti.</i></p>	<p>Bhikkhus, there are these four ways of acquiring the existence-of-self. Which four? There is, bhikkhus, the way of acquiring the existence-of-self in which the intention of the self enters into the acquiring of the existence-of-self, not the intention of others. There is, bhikkhus, the way of acquiring existence-of-self in which the intention of others enters into the acquiring of the existence-of-self, not the intention of the self. There is, bhikkhus, the way of acquiring existence-of-self in which the intention of the self and the intention of others enters into the acquiring of the existence-of-self. There is, bhikkhus, the way of acquiring the existence-of-self in which neither the intention of the self nor the intention of others enters into the acquiring of the existence-of-self. These, bhikkhus, are the four ways acquiring the existence-of-self.</p>
<p><i>evaṃ vutte āyasmā sāriputto bhagavantaṃ etadavoca — “imassa kho ahaṃ, bhante, bhagavatā saṃkhittena bhāsitaṃ evaṃ vitthārena atthaṃ ājānāmi — ‘tatra, bhante, yāyaṃ attabhāvaṇiṭṭhā yasmim attabhāvaṇiṭṭhā attasañcetanā kamati no parasañcetanā, attasañcetanāhetu tesam sattānaṃ tamhā kāyā cuti hoti. tatra, bhante, yāyaṃ attabhāvaṇiṭṭhā yasmim attabhāvaṇiṭṭhā parasañcetanā kamati no attasañcetanā, parasañcetanāhetu tesam sattānaṃ tamhā kāyā cuti hoti. tatra, bhante, yāyaṃ attabhāvaṇiṭṭhā yasmim attabhāvaṇiṭṭhā attasañcetanā ca kamati parasañcetanā ca, attasañcetanā ca parasañcetanā ca hetu tesam sattānaṃ tamhā kāyā cuti hoti. tatra, bhante, yāyaṃ attabhāvaṇiṭṭhā yasmim attabhāvaṇiṭṭhā neva attasañcetanā kamati no parasañcetanā, katame tena devā daṭṭhabbā”ti? “nevasaññānāsaññāyatanūpagā, sāriputta, devā tena daṭṭhabbā”ti.</i></p>	<p>When this was said, the venerable Sāriputta said this to the Blessed One: “Bhante, I understand in detail the meaning of this brief statement of the Blessed One in this way: ‘In the case, Bhante, of this way of acquiring the existence-of-self in which the intention of the self enters into the acquiring of the existence-of-self, not the intention of others, there is the passing away of these beings from this body. In the case, bhikkhus, of this way of acquiring existence-of-self in which the intention of others enters into the acquiring of the existence-of-self, not the intention of the self, there is the passing away of these beings from this body. In the case, bhikkhus, of this way of acquiring existence-of-self in which the intention of the self and the intention of others enters into the acquiring of the existence-of-self, there is the passing away of beings from this body. In the case, bhikkhus, the way of acquiring the existence-of-self in which neither the intention of the self nor the intention of others enters into the acquiring of the existence-of-self, it should be</p>

<p>“ko nu kho, bhante, hetu ko paccayo, yena midhekacce sattā tamhā kāyā cutā āgāmino honti āgantāro itthattaṃ? ko pana, bhante, hetu ko paccayo, yena midhekacce sattā tamhā kāyā cutā anāgāmino honti anāgantāro itthattaṃ”ti? “idha, sārīputta, ekaccassa puggalassa orambhāgiyāni saṃyojanāni appahīnāni honti, so diṭṭheva dhamme nevasaññānāsaññāyatanaṃ upasampajja viharati. so tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati; tattha t̥hito tadadhimutto tabbahulavīhārī aparīhīno kālaṃ kurumāno nevasaññānāsaññāyatanaṃ upagānaṃ devānaṃ saḥabyataṃ upapajjati. so tato cuto āgāmī hoti āgantā itthattaṃ.</p> <p>“idha pana, sārīputta, ekaccassa puggalassa orambhāgiyāni saṃyojanāni pahīnāni honti, so diṭṭheva dhamme nevasaññānāsaññāyatanaṃ upasampajja viharati. so tadassādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati; tattha t̥hito tadadhimutto tabbahulavīhārī aparīhīno kālaṃ kurumāno nevasaññānāsaññāyatanaṃ upagānaṃ devānaṃ saḥabyataṃ upapajjati. so tato cuto anāgāmī hoti āgantā itthattaṃ.</p> <p>“ayaṃ kho, sārīputta, hetu ayaṃ paccayo, yena midhekacce sattā tamhā kāyā cutā āgāmino honti āgantāro itthattaṃ. ayaṃ pana, sārīputta, hetu ayaṃ paccayo, yena midhekacce sattā tamhā kāyā cutā anāgāmino honti anāgantāro itthattaṃ”ti.</p>	<p>seen by which devas?” “Sārīputta, it should be seen by the devas that have gone to the domain of neither-perception-nor-non-perception”.</p>
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AN 4: 171

<p>173. atha kho āyasmā mahākoṭṭhiko yenāyasmā sārīputto tenupasaṅkami; upasaṅkamitvā āyasmatā sārīputtena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sārīputtaṃ etadavoca —</p> <p>“channaṃ, āvuso, phassāyatanaṇaṃ asesavirāgaṇirodhā atthaññaṃ kiñcī”ti?</p> <p>“mā hevaṃ, āvuso”.</p> <p>“channaṃ, āvuso, phassāyatanaṇaṃ asesavirāgaṇirodhā natthaññaṃ kiñcī”ti?</p> <p>“mā hevaṃ, āvuso”.</p> <p>“channaṃ, āvuso, phassāyatanaṇaṃ asesavirāgaṇirodhā atthi ca natthi ca aññaṃ kiñcī”ti?</p> <p>“mā hevaṃ, āvuso”.</p> <p>“channaṃ, āvuso, phassāyatanaṇaṃ</p>	<p>Then the venerable Mahākoṭṭhika approached the venerable Sārīputta. Having approached he exchanged friendly greetings with the venerable Sārīputta. Having finished this small talk, he sat down to one side. Sitting down at one side the venerable Mahākoṭṭhika said this to the venerable Sārīputta:</p> <p>“Friend, with the remainderless fading away and cessation of the six domains of contact, is there anything else?”</p> <p>“Not in this way, friend”.</p> <p>“Friend, with the remainderless fading away and cessation of the six domains of contact, is there nothing else?”</p> <p>“Not in this way, friend”.</p> <p>“Friend, with the remainderless fading away and cessation of the six domains of contact, is there both something else and nothing else?”</p> <p>“Not in this way, friend”.</p> <p>“Friend, with the remainderless fading away and</p>
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<p>asesavirāgaṇirodhā nevatthi no natthaññaṃ kiñcī”ti?</p> <p>“mā hevaṃ, āvuso”.</p> <p>“channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā atthaññaṃ kiñcī”ti, iti puṭṭho samāno ‘mā hevaṃ, āvuso’ti vadesi. ‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā natthaññaṃ kiñcī’ti, iti puṭṭho samāno — ‘mā hevaṃ, āvuso’ti vadesi. ‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā atthi ca natthi ca aññaṃ kiñcī’ti, iti puṭṭho samāno — ‘mā hevaṃ, āvuso’ti vadesi. ‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā nevatthi no natthaññaṃ kiñcī’ti, iti puṭṭho samāno — ‘mā hevaṃ, āvuso’ti vadesi. yathā kathaṃ pana, āvuso, imassa bhāsitaṃ attho daṭṭhabbo”ti?</p> <p>“channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā atthaññaṃ kiñcī”ti, iti vadaṃ appapañcaṃ papañceti. ‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā natthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti. ‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā atthi ca natthi ca aññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti. ‘channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā nevatthi no natthaññaṃ kiñcī’ti, iti vadaṃ appapañcaṃ papañceti. yāvatā, āvuso, channaṃ phassāyatanānaṃ gati tāvatā papañcassa gati; yāvatā papañcassa gati tāvatā channaṃ phassāyatanānaṃ gati. channaṃ, āvuso, phassāyatanānaṃ asesavirāgaṇirodhā papañcaviropasamo”ti.</p>	<p>cessation of the six domains of contact, is there neither something else nor nothing else?”</p> <p>“Not in this way, friend”.</p> <p>“When asked, ‘Friend, with the remainderless fading away and cessation of the six domains of contact, is there anything else?’ you say, ‘Not in this way, friend’. When asked, ‘Friend, with the remainderless fading away and cessation of the six domains of contact, is there nothing else?’ you say, ‘Not in this way, friend’. When asked, ‘Friend, with the remainderless fading away and cessation of the six domains of contact, is there both something else and nothing else?’ you say, ‘Not in this way, friend’. When asked, ‘Friend, with the remainderless fading away and cessation of the six domains of contact, is there neither something else nor nothing else?’ you say, ‘Not in this way, friend’. In which way then, friend, should the meaning of this statement be seen?”</p> <p>“‘Friend, with the remainderless fading away and cessation of the six domains of contact, is there anything else?’—speaking thus, one proliferates the non-proliferated. ‘Friend, with the remainderless fading away and cessation of the six domains of contact, is there nothing else?’ —speaking thus, one proliferates the non-proliferated. ‘Friend, with the remainderless fading away and cessation of the six domains of contact, is there both something else and nothing else?’—speaking thus, one proliferates the non-proliferated. ‘Friend, with the remainderless fading away and cessation of the six domains of contact, is there neither something else nor nothing else?’—speaking thus, one proliferates the non-proliferated. The range of the six domains of contact is just as far as the range of the proliferation. The range of proliferation is just as far as the range of the six domains of contact. Friend, with the remainderless fading away and cessation of the six domains of contact, there is the cessation of proliferation, the stilling of proliferation.</p>
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<p>175. atha kho āyasmā upavāṇo yenāyasmā sārīputto tenupasaṃkami; upasaṃkamitvā āyasmatā sārīputtena saddhiṃ sammodi. sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā upavāṇo āyasmantaṃ sārīputtaṃ etadavoca —</p> <p>“kiṃ nu kho, āvuso sārīputta, vijjāyantakaro hoti”ti?</p> <p>“no hidaṃ, āvuso”.</p>	<p>Then the venerable Upavāṇa approached the venerable Sārīputta. Having approached he exchanged friendly greetings with the venerable Sārīputta. Having finished this small talk, he sat down to one side. Sitting down at one side the venerable Upavāṇa said this to the venerable Sārīputta:</p> <p>“Friend Sārīputta, is there making an end by wisdom?”</p> <p>“Not this, friend”.</p>
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<p><i>“kiṃ panāvuso sārīputta, caraṇenantakaro hotī”ti?</i></p> <p><i>“no hidaṃ, āvuso”.</i></p> <p><i>“kiṃ panāvuso sārīputta, vijjācaraṇenantakaro hotī”ti?</i></p> <p><i>“no hidaṃ, āvuso”.</i></p> <p><i>“kiṃ panāvuso sārīputta, aññatra vijjācaraṇenantakaro hotī”ti?</i></p> <p><i>“no hidaṃ, āvuso”.</i></p> <p><i>“‘kiṃ nu kho, āvuso sārīputta, vijjāyantakaro hotī’ti, iti puṭṭho samāno — ‘no hidaṃ, āvuso’ti vadesi. ‘kiṃ panāvuso sārīputta, caraṇenantakaro hotī’ti, iti puṭṭho samāno — ‘no hidaṃ, āvuso’ti vadesi. ‘kiṃ panāvuso sārīputta, vijjācaraṇenantakaro hotī’ti, iti puṭṭho samāno — ‘no hidaṃ, āvuso’ti vadesi. ‘kiṃ panāvuso sārīputta, aññatra vijjācaraṇenantakaro hotī’ti, iti puṭṭho samāno — ‘no hidaṃ, āvuso’ti vadesi. yathā kathāṃ panāvuso, antakaro hotī”ti?</i></p> <p><i>“vijjāya ce, āvuso, antakaro abhaviṣṣa, saupādānova samāno antakaro abhaviṣṣa. caraṇena ce, āvuso, antakaro abhaviṣṣa, saupādānova samāno antakaro abhaviṣṣa. vijjācaraṇena ce, āvuso, antakaro abhaviṣṣa, saupādānova samāno antakaro abhaviṣṣa. aññatra vijjācaraṇena ce, āvuso, antakaro abhaviṣṣa, puthujjano antakaro abhaviṣṣa. puthujjano hi, āvuso, aññatra vijjācaraṇena. caraṇavipanno kho, āvuso, yathābhūtaṃ na jānāti na passati. caraṇasampanno yathābhūtaṃ jānāti passati. yathābhūtaṃ jānaṃ passaṃ antakaro hotī”ti.</i></p>	<p>“Then, friend Sārīputta, is there making an end by conduct?”</p> <p>“Not this, friend”.</p> <p>“Then, friend Sārīputta, is there making an end by wisdom-&-conduct?”</p> <p>“Not this, friend”.</p> <p>“Then, friend Sārīputta, is there making an end somewhere other than wisdom-&-conduct?”</p> <p>“Not this, friend”.</p> <p>“Being asked, ‘Friend Sārīputta, is there making an end by wisdom?’ you say, ‘Not this, friend’. Being asked, ‘Then, friend Sārīputta, is there making an end by conduct?’ you say, ‘Not this, friend’. Being asked, ‘Then, friend Sārīputta, is there making an end by wisdom-&-conduct?’ you say ‘Not this, friend’. Being asked, ‘Then, friend Sārīputta, is there making an end somewhere other than wisdom-&-conduct?’ you say, ‘Not this, friend’. In which way then, friend, is there making an end?”</p> <p>“If, friend, there were making an end by wisdom, there would be making an end while there is assuming. If, friend, there were making an end by conduct, there would be making an end while there is assuming. If, friend, there were making an end by wisdom-&-conduct, there would be making an end while there is assuming. If, friend, there were making an end somewhere other than wisdom-&-conduct, there would be making an end while there is assuming. Friend, with conduct gone wrong, one does not see, one does not know as it is. With conduct accomplished, one sees, one knows as it is. Knowing, seeing as it is, there is making an end”.</p>
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AN 4: 175

<p>186. <i>atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca — “kena nu kho, bhante, loko nīyati, kena loko parikassati, kassa ca uppannassa vasaṃ gacchati”ti?</i></p> <p><i>“sādhū sādhū, bhikkhu! bhaddako kho te, bhikkhu, ummaggo, bhaddakaṃ paṭibhānaṃ, kalyāṇī paripucchā. evaṇhi tvam, bhikkhu, pucchasi — ‘kena nu kho, bhante, loko nīyati, kena loko parikassati, kassa ca uppannassa vasaṃ gacchati’”ti? “evaṃ, bhante”.</i></p> <p><i>“cittena kho, bhikkhu, loko nīyati, cittena parikassati, cittassa uppannassa vasaṃ gacchati”ti. “sādhū, bhante”ti...</i></p>	<p>Then a certain bhikkhu approached the Blessed One; having approached, having paid respects to the Blessed One, he sat down to one side. Sitting down to one side he said this to the Blessed One: “By what, Bhante, is the world led? By what is the world dragged about? And with the arising of what does it go under its control?”</p> <p>“Good, good, bhikkhu! Your approach is good, bhikkhu, your understanding is good. Your question is helpful. In this way, bhikkhu, you asked: “By what, Bhante, is the world led? By what is the world dragged about? And with the arising of what does it go under its control?” “Yes, Bhante”. “By mind, bhikkhu, the world is led. By mind it is dragged about. With the arising of mind it goes under its control”. “Good, Bhante”...</p>
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<p>187. <i>ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. atha kho vassakāro brāhmaṇo magadhamahāmatto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantam etadavoca —</i></p> <p><i>“jāneyya nu kho, bho gotama, asappuriso asappurisaṃ — ‘asappuriso ayaṃ bhavaṃ’”ti? “aṭṭhānaṃ kho etaṃ, brāhmaṇa, anavakāso yaṃ asappuriso asappurisaṃ jāneyya — ‘asappuriso ayaṃ bhavaṃ’”ti. “jāneyya pana, bho gotama, asappuriso sappurisaṃ — ‘sappuriso ayaṃ bhavaṃ’”ti? “etampi kho, brāhmaṇa, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya — ‘sappuriso ayaṃ bhavaṃ’”ti. “jāneyya nu kho, bho gotama, sappuriso sappurisaṃ — ‘sappuriso ayaṃ bhavaṃ’”ti? “ṭhānaṃ kho etaṃ, brāhmaṇa, vijjati yaṃ sappuriso sappurisaṃ jāneyya — ‘sappuriso ayaṃ bhavaṃ’”ti. “jāneyya pana, bho gotama, sappuriso asappurisaṃ — ‘asappuriso ayaṃ bhavaṃ’”ti? “etampi kho, brāhmaṇa, ṭhānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya — ‘asappuriso ayaṃ bhavaṃ’”ti.</i></p>	<p>On one occasion the Blessed One was living in Rājagaha, in the Bamboo Grove, the Squirrel’s Feeding Place. Then the brahmin Vassakāra, the chief minister of Magadha, approached the Blessed One. Having approached the Blessed One, he exchanged friendly greetings with him. Having done this, he sat down to one side. Sitting down at one side, the brahmin Vassakāra, the chief minister of Magadha, said this to the Blessed One:</p> <p>“Master Gotama, can a bad man know a bad man thus: ‘This gentleman is a bad man’?” “It is impossible, brahmin, there is no chance that a bad man can know a bad man thus: ‘This gentleman is a bad man’”.</p> <p>“Master Gotama, can a bad man know a good man thus: ‘This gentleman is a good man’?” “It is impossible, brahmin, there is no chance that a bad man can know a good man thus: ‘This gentleman is a good man’”.</p> <p>“Master Gotama, can a good man know a good man thus: ‘This gentleman is a good man’?” “It is possible, brahmin, there is a chance that a good man can know a good man thus: ‘This gentleman is a good man’”.</p> <p>“Master Gotama, can a good man know a bad man thus: ‘This gentleman is a bad man’?” “It is possible, brahmin, there is a chance that a good man can know a bad man thus: ‘This gentleman is a bad man’”.</p>
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<p><i>... seyyathāpi, sālha, yodhājīvo bahūni cepi kaṇḍacitrakāni jānāti; atha kho so tihi ṭhānehi rājāraho hoti rājabhoggo, rañño aṅganteva saṅkhaṃ gacchati. katamehi tihi? dūrepātī ca, akkhaṇavedhī ca, mahato ca kāyassa padāletā.</i></p> <p><i>“seyyathāpi, sālha, yodhājīvo dūrepātī; evamevaṃ kho, sālha, ariyasāvako sammāsamādhī hoti. sammāsamādhī, sālha, ariyasāvako yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti evamevaṃ yathābhūtaṃ sammappaññāya passati. yā kāci vedanā ... pe ... yā kāci saññā... ye keci saṅkhārā... yaṃ kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññānaṃ ‘netam mama, nesohamasmi, na meso attā’ti evamevaṃ yathābhūtaṃ sammappaññāya passati.</i></p> <p><i>“seyyathāpi, sālha, yodhājīvo akkhaṇavedhī; evamevaṃ kho, sālha, ariyasāvako sammādiṭṭhi hoti.</i></p>	<p>... Sālha, just as a warrior knows many different kinds of arrows, only with three conditions is he worthy of a king, fit for a king, can he be counted as a constituent part of a king. Which three? One who shoots far, one who shoots immediately, and one who pierces a large body.</p> <p>Sālha, just as a warrior is one who shoots far, in just this way, Sālha, for a noble disciple there is right composure. Sālha, whatever matter, past-future-arisen, internal or external, gross or subtle, inferior or superior, far or near, a noble disciple with right composure sees all matter as it is with right understanding: ‘Not this is mine, not this I am, not this is my self’. Whatever feeling... Whatever perception... Whatever determination... Whatever consciousness, past-future-arisen, internal or external, gross or subtle, inferior or superior, far or near, a noble disciple with right composure sees all consciousness as it is with right understanding: ‘Not this is mine, not this I am, not this is my self’.</p> <p>Sālha, just as a warrior is one who shoots immediately, in just this way, Sālha for a noble</p>
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<p>sammādiṭṭhi, sālha, ariyasāvako ‘idaṃ dukkhan’<i>ti</i> yathābhūtaṃ pajānāti ... pe ... ‘ayaṃ dukkhanirodhagāmini paṭipadā’<i>ti</i> yathābhūtaṃ pajānāti.</p> <p>“seyyathāpi, sālha, yodhājīvo mahato kāyassa padāletā; evamevaṃ kho, sālha, ariyasāvako sammāvimutti hoti. sammāvimutti, sālha, ariyasāvako mahantaṃ avijjākkhandhaṃ padāletī”<i>ti</i>.</p>	<p>disciple there is right view. Sālha, a noble disciple with right view understands as it really is: ‘This is suffering’... understands as it really is: ‘This is the path leading to the cessation of suffering’.</p> <p>Sālha, just as a warrior is one who pierces a large body, in just this way, Sālha, for a noble disciple there is right liberation. Sālha, a noble disciple with right view pierces the large heap of ignorance.</p>
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AN 4: 196

<p>199. bhagavā etadavoca — “taṇhaṃ vo, bhikkhave, desessāmi jāliniṃ saritaṃ visaṭaṃ visattikaṃ, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto gulāguṇṭhikajāto muñjapabbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati. taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmi”<i>ti</i>. “evaṃ, bhante”<i>ti</i> kho te bhikkhū bhagavato paccaṃsuṇ. bhagavā etadavoca —</p> <p>“katamā ca sā, bhikkhave, taṇhā jālinī saritā visaṭā visattikā, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto gulāguṇṭhikajāto muñjapabbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati? aṭṭhārasa kho paṇimāni, bhikkhave, taṇhāvicaritāni ajjhakkassa upādāya, aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.</p> <p>“katamāni aṭṭhārasa taṇhāvicaritāni ajjhakkassa upādāya? asmīti, bhikkhave, sati itthasmīti hoti, evaṃsmīti hoti, aññathāsmīti hoti, asasmīti hoti, satasmīti hoti, santi hoti, itthaṃ santi hoti, evaṃ santi hoti, aññathā santi hoti, apihaṃ santi hoti, apihaṃ itthaṃ santi hoti, apihaṃ evaṃ santi hoti, apihaṃ aññathā santi hoti, bhavissanti hoti, itthaṃ bhavissanti hoti, evaṃ bhavissanti hoti, aññathā bhavissanti hoti. imāni aṭṭhārasa taṇhāvicaritāni ajjhakkassa upādāya.</p> <p>“katamāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya? imināsmīti, bhikkhave, sati iminā itthasmīti hoti, iminā evaṃsmīti hoti, iminā aññathāsmīti hoti, iminā asasmīti hoti, iminā satasmīti hoti, iminā santi hoti, iminā itthaṃ santi hoti, iminā evaṃ santi hoti, iminā aññathā santi hoti, iminā apihaṃ santi hoti, iminā apihaṃ itthaṃ santi hoti, iminā apihaṃ evaṃ santi hoti, iminā apihaṃ aññathā santi hoti, iminā bhavissanti hoti, iminā itthaṃ bhavissanti hoti, iminā evaṃ bhavissanti hoti, iminā aññathā bhavissanti hoti. imāni aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya.</p> <p>“iti aṭṭhārasa taṇhāvicaritāni ajjhakkassa upādāya,</p>	<p>The Blessed One said this: “Bhikkhus, I will teach craving, ensnaring, flowing, attaching, adhering, by which this world, which is smothered, enveloped, like tangled string, wrapped up in a ball, like grass-&-reeds, does not pass beyond loss, a bad destination, a place of suffering, hell, saṃsāra. Listen to this and attend properly. I will speak”. “Yes, Bhante”, those bhikkhus replied to the Blessed One. The Blessed One said this:</p> <p>“Bhikkhus, and which is this craving, ensnaring, flowing, attaching, adhering, by which this world, which is smothered, enveloped, like tangled string, wrapped up in a ball, like grass-&-reeds, does not pass beyond loss, a bad destination, a place of suffering, hell, saṃsāra? Bhikkhus, there are these eighteen wanderings-of-craving assumed internally, eighteen wanderings-of-craving assumed externally.</p> <p>And which are these eighteen wanderings-of-craving assumed internally? Bhikkhus, when there is ‘I am’, there is ‘I am here’, there is ‘I am like this’, there is ‘I am otherwise’, there is ‘I am this’, there is ‘I am that’, there is ‘being’, there is ‘being here’, there is ‘being like this’, there is ‘being otherwise’, there is ‘and then being’, there is ‘and then being here’, there is ‘and then being otherwise’, there is ‘I will be’, there is ‘I will be here’, there is ‘I will be like this’, there is ‘I will be otherwise’. These are the eighteen wanderings-of-craving assumed internally.</p> <p>And which are these eighteen wanderings-of-craving assumed externally? Bhikkhus, when there is ‘with this I am’, there is ‘with this I am here’, there is ‘with this I am like this’, there is ‘with this I am otherwise’, there is ‘with this I am this’, there is ‘with this I am that’, there is ‘with this being’, there is ‘with this being here’, there is ‘with this being like this’, there is ‘with this being otherwise’, there is ‘with this and then being’, there is ‘with this and then being here’, there is ‘with this and then being otherwise’, there is ‘with this I will be’, there is ‘with this I will be here’, there is ‘with this I will be like this’, there is ‘with this I will be otherwise’. These are the eighteen wanderings-of-craving assumed internally.</p> <p>Thus there are eighteen wanderings-of-craving</p>
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<p><i>aṭṭhārasa taṇhāvicaritāni bāhirassa upādāya. imāni vuccanti, bhikkhave, chattimsa taṇhāvicaritāni. iti evarūpāni atitāni chattimsa taṇhāvicaritāni, anāgatāni chattimsa taṇhāvicaritāni, paccuppannāni chattimsa taṇhāvicaritāni. evaṃ aṭṭhasataṃ taṇhāvicaritaṃ honti.</i></p>	<p>assumed internally, eighteen wanderings-of-craving assumed externally. These, bhikkhus, are called the thirty-six wanderings-of-craving. Thus in such a way there are thirty-six wanderings-of-craving in the past, thirty-six wanderings-of-craving in the future, thirty-six wandering-of-craving arisen. In this way there are a hundred and eight wanderings-of-craving.</p>
<p><i>“ayaṃ kho sā, bhikkhave, taṇhā jālinī saritā viṣaṭṭhā visattikā, yāya ayaṃ loko uddhasto pariyonaddho tantākulakajāto gulāguṇṭhikajāto muñjapabbajabhūto apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati”ti.</i></p>	<p>This, bhikkhus is the craving, ensnaring, flowing, attaching, adhering, by which this world, which is smothered, enveloped, like tangled string, wrapped up in a ball, like grass-&-reeds, does not pass beyond loss, a bad destination, a place of suffering, hell, saṃsāra.”</p>